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The Earliest Christian Congregations at Rome and at Antioch.

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The very first congregation which was founded after the coming of our Lord was that at Jerusalem. Not, indeed, as though there had not been a congregation in the sense in which He speaks of it, Matt. 18, 19. 20, before. Just as soon as the Lord called His first disciples, John 1, 35—51, He had a small congregation of believers, which had all the rights and privileges of a regular congregation. This band of believers, moreover, during the time of the Lord's ministry, grew in numbers to embrace a total of more than five hundred for the entire country of Palestine, 1 Cor. 15, 6, and some 120 in Jerusalem alone, Acts 1, 15. Yet the formal organization of the first Christian congregation may be said to have taken place on and after the first Day of Pentecost of the New Testament Church. The date of this event may be fixed, with a fair degree of certainty, on the basis of a few passages, one of which is Luke 3, 1. 2. Since Tiberius, who became emperor of Rome in the year 14 A. D., had been coregent of Augustus for a few years, the fifteenth year of his reign was the year 27 A. D. This date agrees with the other facts which are noted by Luke; for Pilate became procurator of Judea and Samaria in the year 26 A. D., being subject to the legate of Syria. The ministry of Jesus, therefore, began in the year 27 A. D., shortly before the Passover; for John describes his first journey to Jerusalem after his baptism in chapter 2 of his gospel. It is now generally assumed that the Passover-festival at which Jesus suffered death was the fourth of His public ministry. It was, therefore, in the year 30 A. D. that the first Christian congregation was established at Jerusalem. The history of this congregation up to the outbreak of the Jewish war has been described quite frequently. But concerning two of the other early congregations of the apostolic age conditions are not quite so favorable, and much contradictory material has been published. It may be

well for this reason to give a short summary of the history of the congregations at Rome and at Antioch till about the end of the first century.

With regard to the church at Rome it is a matter of common knowledge that the Roman Catholic Church insists that the congregation was founded by Peter and that Peter was its first bishop, being followed in this office by Linus and then by Clement. However, historical evidence in support of this claim is entirely lacking. Concerning Peter we have the information contained in the first part of the Book of Acts, chapter 12 telling us that Peter, after his miraculous liberation from imprisonment at Jerusalem, departed from the city and went into another place. From Gal. 2, 11—14 we learn that Peter made a visit to Antioch sometime between 33 and 49 A. D. From the two letters of Peter we may draw the conclusion that he had visited all the provinces of Asia Minor, 1 Pet. 1, 1, and we may assume that at the time of writing his two letters he was at Rome, for so the word Babylon, 1 Pet. 5, 13, is now generally understood. But this was in the early sixties, and it is hardly believable that Peter had labored in Rome in the interval, especially since Paul, about the year 57 A. D., addressed his letter to the Roman Christians. In this letter we find no reference to Peter, and we know that Paul was very careful not to build upon the foundation of another man. The instruction which he gives in his letter to the Romans is evidently the first apostolic instruction which the Christians of that city received. That the church of Rome was not founded by Peter seems to be evident also from the fact that we have no Petrine Liturgy, for the Roman Liturgy does not go back to the early decades of the first century. Both external and internal evidence with regard to this liturgy indicate that it is younger than the liturgy of St. James and that of Ephesus (Paul and John). How, then, was the church at Rome established? If we look over the list of names given in connection with the people who were present at the first celebration of Pentecost after the death of Jesus, we find that there were present strangers of Rome, Jews and proselytes. Rom. 2, 10. There is no evidence of any kind connecting the founding of the church at Rome with any of the twelve apostles. Paul is excluded by his own testimony. Rom. 15, 22. 23. It is safe to conclude, therefore, that the congregation at Rome was founded by some of the Jews from the capital who had been in Jerusalem when the great Pentecost miracle took place. These people, who may have been both men and women, were

evidently Jews, who, after their return to Rome, began to make known the great and wonderful works of God, especially the fact that Jesus of Nazareth was the promised Messiah. Thus, in the course of the next few years, a small congregation may well have been established. The movement seems to have received further impetus on account of the dispersion which took place after the murder of Stephen. Acts 8, 4. The congregation at Rome, at this time, seems to have been composed largely of Jewish Christians, who lived in the Jewish quarter of the capital. Whether the congregation at this time became very large and influential or not, does not appear in any manner.

The next historical tag which will serve to direct us in our investigation is that which we find in the Roman historian Suetonius, who writes: *"Judaeos impulsore Chresto assidue tumultuantes Roma expulit."* This is said of Claudius Caesar, and the decree, according to other information, chiefly that of Orosius, was issued in the ninth year of this emperor or in the year 49 A. D. This note from Suetonius is interesting from a number of angles. This information, of course, was inexact, since he speaks of Chrestus, or Christus, as being the instigator of the tumult. The obvious conclusion is this, that there was some difficulty in the Jewish quarter of Rome, very likely along the same lines which we find indicated in Acts 28, 22, where the leaders of the Roman Jews tell Paul concerning "this sect" (the Christians) "that everywhere it is spoken against." Very likely the congregation, having become a little stronger in the course of the years, had been doing some aggressive mission-work, the result being that the Jewish leaders of that time instigated a persecution of some kind, which resulted in a tumult. The emperor, receiving only inadequate information concerning the situation, regarded it as a bit of Jewish foolishness, and since he did not care to have his city made a scene of rioting, he simply expelled all the Jews from the city. It was at this time that Aquila and Priscilla came to Corinth, since they also were included in the decree of Claudius. Acts 18, 2. The expulsion of the Jews seems to have interfered very decidedly with the further growth of the congregation, if it did not end its life for the time being.

However, Claudius Caesar died in the year 54 A. D., and the decree was therefore no longer in force. Accordingly we find that Aquila and Priscilla, who had accompanied Paul to Ephesus and remained there for a number of years (four or five), returned to

Rome in order to save their business or to reestablish it. This is clear from Rom. 16, 3—5, where Paul sends greetings to Priscilla and Aquila at Rome, and greets also the church in their house. Evidently these two staunch helpers of Paul, having returned to the capital about the year 55, had lost no time in once more establishing a congregation at Rome, and they had already had sufficient success, so that at least a small congregation was once more in existence in the year 57, when Paul wrote his letter to the Romans. It is all the more plausible that this congregation consisted of Jews and proselytes who had been dispersed on account of the decree of Claudius, since Paul was acquainted personally with so many of them; for his list of friends to whom he sends greetings in chapter 16 is the longest in any of his letters.

Matters seem to have gone ahead without much difficulty until the early sixties of the first century. For eight or nine years the congregation had grown inwardly and outwardly, until the number of adherents of the Christian sect, as it was called, was quite large. Not only in Rome itself was there a congregation of some size, but the Christians of Rome had done mission-work also in the suburbs and elsewhere in the neighborhood; for Luke speaks of brethren whom they found at Puteoli, Acts 28, 13. 14. Between the years 61 and 63 A. D. Paul himself could preach to the congregation. After he had been set free, at the end of his first imprisonment in Rome, he very likely left for Spain, then for Crete and the eastern provinces. It was during his absence from Rome at this time that the sudden persecution of Nero took place. In July of the year 64 a large part of the city of Rome was destroyed by a terrible conflagration, and when the people of Rome began to mutter, accusing Nero of having caused the fire, he placed the blame on the Christians, whose number evidently was large enough at that time to make them conspicuous even in the capital of the world. Not only Suetonius and Tacitus refer to this persecution, but also Juvenal and Martial, as well as Dio Cassius. Owing to the circumstances connected with the accusation against the Christians the persecution was extremely severe, the Christians being hunted down like wild beasts. They were sewed in the skins of animals to be torn by wild beasts; they were soaked with oil and other inflammable material and then elevated on poles in the parks of Nero, where they were set on fire in the evening to serve as torches for the raving populace. All this was done because they were accused

of a new and malicious superstition and of hatred of the entire generation of man. The melancholy spectacle was accompanied with a horse race and honored with the presence of the emperor himself, who mingled with the people in the dress of a charioteer.

Just how far this persecution affected the existence of the congregation at Rome cannot definitely be stated, but undoubtedly the effect was quite severe. Not only do we find Paul complaining that he had no one to take care of him in his second imprisonment, 2 Tim. 4, 11—17, but other information which we have likewise shows that the congregation was pretty well dispersed. And it was only after the fury of the people had been appeased by the death of Paul and Peter, and very likely by that also of other leaders of the Christians, that they permitted the believers again to establish themselves in Rome. During the following three or four decades the congregation became very well established indeed, with not only one place of meeting, but a number of them in various sections of the city, so that the congregation at Rome at this time became one of the largest and most influential of any in the large cities of the empire. —

The city of Antioch, the metropolis of Syria and the third city of the Roman Empire, is very interesting to us on account of the fact that the Christian congregation which was there established about the middle of the third decade of the first century was founded by laymen. We are told that the members of the church at Jerusalem who had been scattered abroad on account of the persecution which arose about Stephen traveled about as far as Phenicia and Cyprus and Antioch. Acts 11, 19. Now, it had been stated before, Acts 8, 1, that the believers of Jerusalem who were scattered abroad throughout the regions of Judea and Samaria did not include the apostles. All these disciples preached the Gospel of Jesus Christ, at first to the Jews only. But we are told that some of them were men of Cyprus and Cyrene, evidently Jews from the Dispersion, who were somewhat more liberal in their views. These men, when they were come to Antioch, spoke the Word to the Greeks also, preaching the Lord Jesus. Acts 11, 20. The result of their preaching was apparent at once; for the hand of the Lord was with them, and a great number of their hearers "believed and turned unto the Lord." Although no exact date is given, it is safe to assume that the founding of the church at Antioch took place in the latter part of the third decade of the first century.

The establishment of this congregation was plainly a miracle of the Lord, as was that of the founding of the Corinthian church some ten or twelve years later. Antioch was known throughout the Orient for the licentiousness and the open immorality of its citizens. Groves of Daphne were freely given over to the most shameful vices, and the great majority of the citizens of Antioch and the visitors in the Syrian metropolis felt free to join the immoral element at any time, their attitude being made easy by the immense wealth of the city. The description of the city given by various secular writers shows that, far from being ready to receive the Gospel of the humble Prince of Peace, the people of Antioch, by reason of their environment and training, were utterly and violently opposed to a religion which makes purity an essential virtue.

And yet the Word of God was established in the midst of this wicked city. Nor were the lower classes, especially the slaves, the only ones to accept the Gospel of the redemption through Jesus Christ; on the contrary, the history of the congregation shows that people of the upper classes likewise became interested in the story of the Atonement. When Barnabas of Jerusalem was sent to Antioch to gain some personal knowledge of the situation there, he found the grace of God apparent in the work of the church, and he therefore exhorted the believers to cleave to the Lord with steadfast purpose. Evidently the congregation still grew and prospered, especially since they had the advantage of having in their midst, among other great teachers, the great Apostle Paul himself. Their influence upon the other citizens of the city must have been considerable, for it was here that the disciples were first called Christians. Acts 11, 26.

We find two interesting facts stated concerning the congregation at Antioch, even in the first decades of its existence. The one is that the Christians of this congregation were filled with the proper spirit of charity from the beginning. When there was a famine in Judea during the early years of Claudius Caesar, the Christians of Antioch sent relief to the brethren in Judea, the collection being delivered by the hands of Barnabas and Saul. The other outstanding event in the early history of the congregation at Antioch was the sending of the first heathen missionaries. The story is recorded in the first verses of Acts 13. The Holy Spirit directed, through the leaders of the church, that Barnabas and Saul should be sent abroad for missionary work among the Gen-

tiles. Accordingly they were solemnly ordained for this office, the congregation as such being present at their installation.

The interest of the congregation at Antioch in foreign mission work did not wane for the next decade or two. We find that at the end of the first missionary journey Paul and his companions returned to Antioch, where they gathered the congregation together and rehearsed to its members all that God had done through them and how He had opened the door of faith to the Gentiles. Acts 14, 27. At the end of the second missionary journey we likewise find Paul returning to Antioch and spending some time there. Acts 18, 22. 23. After this there is no special mention of the church at Antioch, for Paul could not return there the third time, since he was made prisoner in Jerusalem and from there taken down to Caesarea.

That the church at Antioch was influential from the beginning appears not only from the passages which have been quoted above, but also from the fact that the delegates from this congregation were very respectfully received at Jerusalem, when they came to place an important question before the apostles and the church of Jerusalem. Acts 15. Moreover, the church at Antioch was regarded as being on a level with that of Jerusalem. This we see from the action of Paul in reproving Peter when the latter, upon the occasion of a visit to Antioch, dissembled with some of the Jewish Christians, thereby giving great offense to some of the brethren from the Gentiles. Gal. 2, 11—14.

Of the history of the church at Antioch between the fifth and the ninth decade of the first century but little is known. The discovery of the so-called "chalice" of Antioch has caused some interesting speculation. It seems certain that the beautiful chalice belongs to the Augustan age of Roman art and must be definitely placed in the first century. The fact that we have a picture of Christ without a halo seems to confirm this supposition. The heads of the five chief men of the congregation at Antioch also confirm the historical facts which we know from the Bible. The number of loaves shown on the sides of the chalice corresponds with that of the two feedings of Jesus, thus furnishing a corroboration of the gospel account also in this instance. If the chalice was actually in the possession of the congregation at Antioch, it indicates a wealth which was quite unusual for a congregation at that time. But, at the same time, it shows that the Christians from the beginning were not opposed to beautiful ornaments in their churches

and meeting-places. The congregation at Antioch, up to the Council of Nicaea and beyond, held a very prominent place in the early Church, furnishing some of the outstanding teachers of the Orient. It was a center of Christianity not only for Syria, but for the entire eastern part of Asia Minor as well.

The Twenty-Eighth International Eucharistic Congress.

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2. The Eucharistic Congress a Glorification of the Idolatry of the Mass.

No doubt, Protestant readers will ask, "How are we to judge this gorgeous display of papistical propaganda?" So far the Protestant press has not given the matter much attention. But that replies and criticisms will be forthcoming is absolutely certain. It is to be feared, however, that the majority of Protestants will fail to see just why these Eucharistic Congresses are so utterly objectionable. No doubt, the Catholic Church will gain increased political and social influence from this stupendous exhibition of external power. Its grip upon its own people will doubtless also be increased. Nevertheless, it is not, in the main, for these reasons that Lutheran writers should oppose the Eucharistic Congress. Both the *Catholic Encyclopedia* and *America* have stressed the fact that "the Eucharist is the central fact of Catholic worship, that upon this doctrine of the Eucharist the whole structure of the Catholic faith is built and that all else is incidental." The Eucharistic Congress, therefore, has for its main purpose the glorification of the Mass, the cardinal doctrine of the Romanistic creed, "the be-all and the end-all of Catholic devotion and practise." We must consequently consider the doctrine of the Catholic Church concerning the Eucharist, or the Mass. Only as we understand that doctrine and fully perceive the idolatry of the Mass, can we truly judge what these spectacular pageants really mean which are staged from year to year.

Now, in studying the Catholic doctrine concerning the Mass, euphemistically called the Eucharist, we need not plow up new ground. Against the idolatry of the Mass Dr. Luther in his day directed his fiercest onslaughts. In the *Smalcald Articles* he writes: —

"The Mass in the Papacy must be *the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article* [of redemption and justification], and yet above and before all other popish idolatries it has been the *chief* and most specious. For it has been held that this *sacrifice or work of the Mass*, even though it be rendered by a wicked and abandoned scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this, as has been said above. Of this article nothing is to be surrendered or conceded, because the first article does not allow it."

The reasons why Luther calls the Mass the *greatest and most horrible abomination* and so fiercely opposes it are the following: —

"First, it is a *pure invention of men* and has not been commanded by God. Hence, to this invention apply the words of Christ: 'In vain they do worship Me, teaching for doctrines the commandments of men.' Matt. 15, 9.

"Secondly, it is also an *unnecessary thing*, which can be omitted without sin and danger.

"Thirdly, the Sacrament can be received in a better way and more acceptable to God, yea, the *only blessed way, according to the institution of Christ.*

"Fourthly, since such innumerable and unspeakable *abuses* have arisen in the whole world from the buying and selling of masses, that Mass should by right be relinquished, if for no other purpose than to prevent abuses.

But this is not all. Luther continues: —

"In addition to all this, this dragon's tail, I mean the Mass, has begotten numerous vermin-brood of *manifold idolatries.*

"First, *purgatory.* Here they carried their trade into purgatory by masses for souls and vigils and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls' Day, by soul-baths, so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory and every solemnity, rite, and commerce connected with it is to be regarded as nothing but a specter of the devil. *For it conflicts with the chief article, which teaches that only Christ, and not the works of men, are to help set free souls.* . . .

"Secondly. From this it has followed that evil spirits have exercised their malice by appearing as the souls of the departed and with unspeakable lies and tricks demanded masses, vigils, pilgrimages, and other alms. All of which we had to receive as articles of faith and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. . . .

"Thirdly, the *pilgrimages.* Here, too, masses, the remission of sins, and the grace of God were sought, for the Mass controlled everything. Now, it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these things in a better way and can omit these pilgrimages without any sin and danger. . . .

"Fourthly. Fraternities [or societies], in which cloisters, chapters, vicars have assigned and communicated (by a legal contract and sale) all masses and good works, etc., both for the living and the dead. This is not only altogether a human bauble, without the Word of God, entirely unnecessary and not commanded, but also contrary to the chief article, 'Of Redemption.' Therefore it is in no way to be tolerated.

"Fifthly. The relics, in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses that even the devil has laughed at such rascalities. . . . But the worst is that they have imagined that these *relics had to work indulgence and the forgiveness of sins as a good work and service of God,* like the Mass, etc.

"Sixthly. Here belong the precious indulgences granted, but only for money, both to the living and the dead, by which the miserable Judas, or Pope, *has sold the merit of Christ,* together with the superfluous merits of all saints and of the entire Church. All these things are not to be borne and are not only *without the Word of God,* without necessity, not commanded, but are *against the chief article. For the merit of Christ is obtained, not by our works or pence, but from grace through faith, without money and merit, and is offered, not through the power of the Pope, but through the preaching of God's Word.*"

Luther's arguments may be summarized as follows: First. The popish Mass, or Eucharist, is the greatest and most horrible abomination of the Antichrist because it is a thorough perversion of the Sacrament of the Lord's Supper as instituted by Christ. Instead of using it in accordance with Christ's institution, as a means of grace, by which God graciously offers, conveys, and seals to the believer the merits of Christ, the papists have changed it to a *sacrifice* for the sins of the living and the dead. Secondly. This has been done to serve and promote the damnable doctrine of salvation by work-righteousness, which conflicts with, and subverts, the chief article of the Christian faith — justification by grace through faith in the merits of Christ. Thirdly. The Pope claims to be sole dispenser of Christ's merits, although in the Gospel Christ offers, conveys, and seals to all sinners the merits of Christ's vicarious death. Hence Luther writes: —

"If it were possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I, too, would suffer myself to be reduced to ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another."

Here Luther touches the heart of the whole matter. The Pope has abrogated Christ, His merits, His Gospel, and His Sacraments, all of which have been divinely instituted and given for the con-

solation of poor sinners; and besides, he exalts himself above God by building a new way of salvation upon the ruins of the shattered Gospel, a way thoroughly paganistic.

Of this Luther complains also in his tract *On the Abuse of the Mass,* where he writes: —

"Whom should it not deeply pain and hurt in his heart that these cruel murderers of the soul darken the ineffable love of God and weaken the assurance of our hearts and destroy our confidence and set up for divine love the wrath of God, for faith, works, and thus make us timid and uncertain in all we do? For by changing the Mass into a sacrifice, do we not become uncertain whether our sacrifice is pleasing to God? There is not one among those that go to Mass who can say: I am sure that my sacrifice is pleasing and acceptable to God; they go about in an uncertain delusion, sacrifice Christ always, and do not know where they are at, because they *remove the promises of the true God and are led to and fro by uncertain sacrifices and works.* Moreover, whosoever offers sacrifice would *reconcile* God; but whoever would reconcile God regards Him as angry and not gracious. And whoever does that expects of Him no grace, no mercy, but only fears His judgment and verdict. But whoever would go to the Sacrament worthily must believe and be altogether confident that he has a gracious, merciful God, and that God loves him most ardently, and that He has given to him His highest and most precious treasure. And there is no thing more opposed to, and against, the blessings and fruits of the Sacrament than this papistical doctrine and these perverted consciences, which believe that God is angry and must be reconciled by this sacrifice; who, indeed, if He were not so gracious and merciful, would not have poured upon us such so rich a treasure and so precious a gift."

Again: —

"Do you not see that all who offer this sacrifice [of the Mass] practise idolatry? For they have in their Sacrament *not the true God,* but make and invent for themselves an idol of their own hearts, who is *angry* and *must be reconciled,* who nevertheless cannot and would not be in this Sacrament. But God is truly angry with you if you do so believe; for you have no faith in the Sacrament, that is, in the promise of Christ; and you are truly a *heathen and a Jew,* and only a Christian *by name and title.*"

Again: —

"Here you see clearly that no work of satisfaction nor the sacrifice of reconciliation is profitable; *only faith in the body given and the blood shed for you reconciles you.* Not as if faith in itself reconciles, but it apprehends and obtains the reconciliation which Christ has made for us. *Much less can your foolish work or sacrifice, which is made without Christ and without faith, obtain from God anything except great wrath and displeasure.*" (St. L. Ed., XIX, 1115 ff.)

It has been said that those who do not love God cannot love their neighbor. That is true of the Roman Catholic Church. It does not love God, for it perverts God's Word, abolishes the redemptive work of Christ, and in the sacrifice of the Mass has

adopted a worship which is not only vain, but diabolically blasphemous. The Tridentine Canon on the Mass reads: "If any man shall say that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving . . . and that it is not propitiatory, or that it profits only the receiver, and that it ought not to be offered for the living and the dead, for their sins, . . . let him be accursed." Such is the doctrine of the Church of Rome on the Mass; such is its perversion of the exceedingly comforting and assuring doctrine of the Holy Supper. From this it is clear that the Church of Rome cannot love those who appeal to it for help and salvation. For them it has no Gospel of grace in Christ Jesus, who "was once offered to bear the sins of many." Heb. 9, 28. The sinner who approaches the altar of the Mass must do it with fear and trembling, knowing that he there faces an angry God, whom he must satisfy by his works. The Cross of Christ, which bids all sinners rejoice in salvation, is hidden under the veil of paganistic philosophy, so that it terrorizes rather than consoles. The dying sinner is not told the assuring message of Calvary: "This day thou shalt be with Me in paradise!" The Church of Rome damns all those who assert certainty of salvation through faith in Christ. The religion of Rome, therefore, is a religion of gloom and fear, of terror and horror. Its demand is that the sinner must work out his salvation by his good works, even by such diabolical contrivances as the sacrifice of the Mass and purgatory; but he is never told that he has done enough, or that he can ever do enough to atone for his sins. All is suspense, agony, and brutal uncertainty. Heathenism holds no greater terror for the dying sinner than Rome.

We can understand the glitter and the pomp which are to be displayed at the next Eucharistic Congress. The Eucharist, or Mass, which that Congress will celebrate and extol is a foul pit of corruption, a satanic invention of Antichrist, which annuls the Gospel, eliminates the merits of our Savior, and renders void Christ's whole work of redemption. It is well for Roman Catholics to hide its real character from the view of intelligent men trained in the Word of God; the only way to impress the multitude is by just such lying deceptions and vain trickeries as the Eucharistic Congresses are. The glitter and shimmer, the ostentation and commotion, the gatherings of priests and people, the idolatry and blasphemy — what a striking imitation of the time when, under Jezebel the harlot, Israel worshiped Baal!

THE THEOLOGICAL OBSERVER.

Death of Prof. E. Pardieck. — After a lingering illness extending through six years *Professor emeritus Edward Pardieck* died March 21 at a sanitarium in Madison, Ind., at the age of fifty-nine years. He was born at Indianapolis, Ind., April 29, 1867, completed the regular courses of study at Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, Mo., between 1881—1890, and entered the ministry as assistant to Rev. H. H. Succop in St. John's Congregation, Chicago. In 1891 he became pastor of Bethany Congregation, which was branched off from St. John's. In 1902 he accepted a call to the chair of ancient languages at St. Paul's College, Concordia, Mo., and later was transferred to Concordia Seminary, St. Louis, Mo., where after the death of Dr. Stoeckhardt, he labored with good success in the department of exegesis. Professor Pardieck was an able preacher, lecturer, and writer. The periodical literature of the Missouri Synod contains matter of imperishable value that has come from his pen. His withdrawal from the work of the St. Louis Faculty in 1920, owing to a complication of ailments, was felt as a distinct loss, and his memory among his colleagues and former students will always incite to gratitude to the Head of the Church, who blessed us with the gift of so able a workman.

DAU.

The New Education Bill. — Commenting on the new Curtis-Reed Education Bill, which, according to latest advices, has died in committee, the *Presbyterian* (April 1, 1926) sensibly remarks: "The purpose of this bill is similar to that of the Child Labor Bill, which purposed to take away from parents their rights, duties, and liberties which by divine appointment belong to the family and the parents as the head of the family. . . . The Federal authorities are too far removed from the child and the home to attempt to regulate them by the stiff processes of law. The whole question of the development or education of the human being is too delicate and too important to be accomplished by the process of civil law and its stereotyped execution. . . . The erection of a Secretaryship of Education in the President's Cabinet might gratify the ambitions of educators and teachers' conventions, but such a machine process will never be acceptable to faithful parents or profitable to the life and character of children. . . . Let us support the public schools as they are; but the restraint on parents has gone far enough." One comment may be made, however. The whole theory of modern education, upon which these efforts of the state are based, is that the home and the Church

are failing as educational agencies. In criticizing misguided efforts of the state, parents and churchmen must remember that they are thereby assuming a responsibility. MUELLER.

What "Youth" Needs. — A viewpoint on the question of Modern Youth is enunciated editorially by the *Watchman-Examiner* of March 18 which, we trust, will become more general: "These students of youth are all so fearfully solemn, both in their experimentations and prognostications. One would think that boys and girls were new and inexplicable phenomena on the face of the earth and that a group of scholarly, though intense, psychologists with a flanking force of terribly-in-earnest reformers had jointly made the discovery that these unique phenomena exist and that all the ingenuities of the universe must be employed to understand them and to treat them thus and so. The psychologists and their crowd of retainers want us so to plan and so to provide for these young people of ours that they shall be taught nothing except what they wish to learn, that they shall be guarded against everything that will interfere with their tastes and desires, that they shall be given full opportunity and freedom to express themselves, that they shall be humored at all points and listened to with profound attention, that their tender sensibilities shall not be offended by our blundering, middle-aged muddling, and that our thinking, our teaching, our theology, our church programs, and our moral and spiritual outlooks shall be so changed as to correspond with the immature whims and impulses of these divine and profoundly wise young dictators. In contrast with all of this sentimental and nerveless prostration at the shrine of youth, whether 'flaming' or 'hectic' or 'godlike' or 'plastic' or what not, comes the blunt statement of President Hopkins, of Dartmouth, a man who really understands youth, which says, 'What young people most need is to learn to endure hardness!' . . . The young people are not different in any important essential from youngsters of other days, though many of them are somewhat spoiled by being unduly flattered. . . . When these elderly oracles further warn us that we must reconstruct our churches, refashion our Gospel, and readjust our message to suit the demands of these delightful and eager-voiced, but rather flighty young people, the matter becomes more than a joke. . . . The 'storm and stress' period of adolescence is a point of peril. Our young people need comradely guidance. To this the great majority of them will heartily respond. . . . Though they have their own epochs of rebellion and radicalism, they will not endure either the radical reactionary or the radical iconoclast for any sober length of time. . . . It is our business to know our young people. It is our duty to enter into all their struggles and ambitions. It is our high privilege to challenge them in kindly, yet resolute fashion with the supreme and sacrificial message of the 'strong Son of God, immortal Love.' The essentials of youth change not. The essentials of the Gospel change not. Nothing so fascinates the soul of youth as the fair vision and the ringing voice of him who summons to the Battle of the Strong." MUELLER.

Week-Day Religious Instruction. — The *Lutheran* of March 25 refers to a recent article by Dr. Luther Weigle, of Yale, the prominent authority on religious education, discussing the danger of secularized education. "The enlargement of the curriculum of studies so as to cover a wide scope of knowledge and of secular life, with religion almost entirely left out of consideration, he regards as a menace to the youth of America. There is but one inference the pupils will be likely to draw, and that is, that a secularized education is the all-important thing and that religion counts for naught. . . . It is what teachers place in the forefront of the child's mind that counts." The article continues: "In his view, and that is the view of Lutherans generally, there is a way out of this intolerable situation. The churches must demand that time be allowed the child for religious instruction during the week-day hours. The state has no right to monopolize the child's time so as to make it impossible for him to receive the all-important education that builds up character." Dr. Weigle defends that position against a possible objection of mingling Church and State, and the editor reminds the churches that they must provide their share of this movement, namely, religious instruction. — Though the principle is laudable, yet it may be questioned whether this method will remedy the difficulty of the proper balance in the child's mind between the importance of secular and religious instruction. Why not admit that the real solution is a training in which all branches are under Christian influence?

MUELLER.

Bible-Reading in Public Schools. — The *Watchman-Examiner* of April 1, 1926, comments editorially on the recent defeat in the Virginia Legislature of a measure providing for compulsory reading of the Bible in the public schools of the State. "Such action was in accord with the historic Baptist position, which has contended for absolute separation as between Church and State. . . . Canon Anthony Deane, before the Church of England Men's Society of St. Martin's Church, Ludgate Hill, London, deprecates the decadence of Bible-reading and the careful study of its teachings. Although it is read regularly in the schools of England, this is usually a perfunctory task and, far from leading pupils to treasure it and consult its pages in later years, tends to prejudice them against its use. The Bible, to render its rich and illuminating service, should be presented by those whose own hearts have been renewed by its unique revelation."

MUELLER.

Masonic Persecution.—The *Christian Cynosure* for March brings to attention some instances, in connection with the recent death of Dr. Charles Blanchard, of persecution suffered by Dr. Jonathan Blanchard and his son because of their antisecrecy work. Dr. Jonathan Blanchard, during his presidency of Wheaton College, was attacked, through the college church, Congregationalist, for borrowing money for the college from its annuity fund. Though this was perfectly legitimate, a faction in the college church opposed Dr. Blanchard, and the matter was even taken to court. By disposing of the church records, a minority claimed to be the original church

and excommunicated Dr. Blanchard from the church, the action followed by excommunication by various Congregationalist associations. Dr. Blanchard was later restored, but the motives of this attack still remained questionable. They seem to have been founded in a previous incident. Dr. Jonathan Blanchard had expelled a student at Wheaton College for transgressing the rule of the college and attending a lodge-meeting. This action had to be upheld in court. To the *Christian Cynosure* a connection between the two events seems evident. Dr. Blanchard was attacked by a mob at Vineland, N. J., while he was lecturing for the National Christian Association in the years 1870 to 1872. Clear testimony bears a reward of scorn, but it brings its good fruits as well. MUELLER.

Occasionally the secular editor feels an irresistible impulse to enlighten his readers on religious questions. It is usually done with amusing finality; for men feel strangely qualified to talk most eagerly on subjects of which they have only a smattering of knowledge, and their audacity is frequently in geometrically progressive proportion to their lack of information. Sometimes an exhibition of this sort gives us a good silhouette of social life, as, for instance, this editorial in the Sunday issue of the *Indianapolis Star* (Oct. 11, 1925):

"A group of business and professional men were lunching together the other day. The conversation turned to religion. One man said he went to church regularly, but seldom attended a preaching service because he felt he knew more about life than the preacher. He was older, and his experience of life was wider. Challenged as to whether he would apply the same test of enlightening competency to the specialist in biology as he applied to the specialist in theology, he admitted he would not, but indicated that he was little interested in theology.

"At this point another member of the group interjected a comment. Said he, 'Isn't theology the science of things that are not worth knowing?' The smile that greeted this thrust suggested that theology had few, if any, friends in the group. And yet none of these men was unfriendly to religion. The conversation reflects a mental attitude which is wide-spread among men whose intelligence on most matters is keen and informed. There is no doubting that in lay circles theology has fallen into disrepute. Why? And to what extent are its detractors justified?

"What is theology? Webster's International Dictionary defines it as 'the science of God or of religion; the science which treats of the existence, character, and attributes of God, and of His laws and government.'

"If this be true, then for the man who believes in God, there must be some value in theology. For the term 'science' let us substitute the term 'systematized knowledge' — a close approximation of its meaning. Unless we assume the agnostic position and hold that God is beyond all knowing, theology as the 'systematized knowledge of God' must have important significance for the thinking mind. If we admit the possibility of knowing anything of God, we can hardly contend that such knowledge is not worth while. And if we

can know anything of God, we can systematize that knowledge, and the moment we do so, we have a 'theology.'

"We would have small use for the lawyer who had no systematized knowledge of law; for the astronomer who had no systematized knowledge of the stars; for the physician who had no systematized knowledge of human ailments and their remedies, or for the business man who had no systematized knowledge of the field of commerce or industry in which he labored. A preacher without a theology would be as little deserving of our confidence; and a layman who values religion for himself and others, but affects an indifference for theology would be hard put to justify the intelligence of his attitude.

"This is all so obvious that we must look farther to discover why theology has lost standing with so many who, nevertheless, confess to a faith — and a very genuine faith — in religion. Is it not because the professional exponents of theology have too often assumed that their systematized knowledge of God is a revelation emanating from God Himself and containing a static body of infallible truth? The layman has been asked to accept on 'authority' the dogmas embraced in the system, even though in his experience of life and in his knowledge of other sciences he finds these dogmas challenged and their claims to validity discredited. His intelligence rebels against a theology which does not fit the facts of the universe as disclosed by those who seem to him to be no less authorities in their own fields.

"His quarrel is not so much with theology itself as with some of the assumptions upon which it is frequently urged as meriting his recognition and credence. And in this respect the quarrel seems justified. But the layman does less than justice to his own intelligence when he allows his quarrel with these assumptions to rule theology wholly out of court. For life without a knowledge of God is life lacking in the essential to give it true significance; it is life which has failed to find its bearings; life without conscious relation to reality. And knowedge of God must be systematized, that is to say, must be organized in its relation to life, if it is to be in any sense effective. Otherwise the possessor of it is like a man who has knowledge of the sun, but takes no account of it in planting his garden.

"Doubtless the best theology is that which a man makes for himself through accepting the fact of God as a hypothesis, putting it honestly to the test of experience and so demonstrating its value. But the experience of others is not to be slighted in such an effort to attain a personal knowledge. There is supremely the experience of Jesus Christ, whose whole life was based upon acceptance of the fact of God, and who, through his knowledge of God, became in His teaching and example a revelation of what that fact means in human life. If theology is to be a matter of authority, we can turn to Him for authority — the authority, not of theory, but of experience. Jesus went all the way to the cross with the fact of God as His controlling motive. He tried it out uncompromisingly. If what it achieved in His life is worth while, why not listen to Him?"

This was followed by another editorial on "Biblical Knowledge," which seems to have been elicited by one of those annual diversions of university professors by which tests are made of the religious knowledge of university students and the Church's methods of indoctrinating the youth are held up to ridicule. In this instance the editor's way of taking comfort out of the existing situation is worthy of note. He says: —

"Dr. Edward R. Bartlett, head of the Religious Educational Department at De Pauw University, drew a gloomy picture of Biblical knowledge among college students in an address before the Marion County Sunday-school Council of Religious Education held at the First Presbyterian Church. A questionnaire was distributed to classes at De Pauw and to 250 students in Kansas. One-fourth of the replies revealed a woeful lack of knowledge of outstanding characters in the Bible. Several answers whose wide deviation from fact approached the ridiculous were cited as evidence of the need for more religious education among the youth of the land.

"It is doubtless true that college students do not have the acquaintance with Biblical facts that they should nor a degree of familiarity with religious characters that would meet the approval of church organizations. The figures presented by Dr. Bartlett, however, are likely to impress the average person as giving grounds for optimism rather than the reverse. The professor said: 'Knowledge of the Bible as indicated in the answer to the questionnaires was very low and averaged only 70 per cent. in all the groups where tests were made.' If the average student can make a grade of 70 per cent. on a Biblical examination, knowledge of the Book is perhaps more general than had been expected.

"The colleges are not awarding *cum laude* honors on the basis of 70 per cent. grades on examinations; but there are numerous students who make no more than that when examined on subjects they supposedly have studied throughout the term. The ordinary collegian has little time for Biblical study, and what he knows of the Bible usually was gained during the Sunday-school days of early years. If he can answer correctly approximately three-fourths of the questions on Biblical facts and characters, he is to be complimented rather than held up as a deplorable example.

"The Bible, of course, is not comparable to certain subjects which are studied for a stated period and then neglected, as it should be read at least occasionally and discussed in classes of Bible study. The chances are that, if religious leaders were examined on subjects to which they had not devoted intense study, they would make no more than a grade of 70 per cent. If the average student can do that well, assuming that he retains the moral effects of early instruction, the country scarcely need feel impelled to do any viewing with alarm."

As long as we manage to believe that "things are not so bad, after all," our improvement is still a long way off. DAU.

Church Census for 1925. — The church census conducted by the *Christian Herald,* with its results published in the issue of April 3, reveals several matters of interest. A gain of 800,000 for the past year in all the so-called Christian denominations of America is recorded. The article by H. K. Carroll, the compiler of the first census of religions in the United States, summarizes: "A glance at the analysis herewith presented indicates that it is from the largest and best-organized bodies, such as Baptists, Lutherans, Presbyterians, Methodists, Episcopalians, Congregationalists, Disciples of Christ, Roman Catholics, and others, that the largest additions come." Roman Catholicism records a gain of 203,990, smaller than usual, with restriction of immigration from Catholic countries and incomplete diocesan returns suggested as explanation. The greatest Protestant denomination is the Methodist, with a gain of 220,183; next the Baptist, with 104,396 increase; then the Presbyterian, 61,520 gains; then the Lutheran, recording a gain of 42,485; the Disciples of Christ come next, but with a much greater gain, 90,493. The numerical standing of Roman Catholicism is 16,947,914 communicants; Methodist Episcopal, 4,516,806; Southern Baptist, 3,611,608; National Baptist (colored) 3,044,528; Methodist Episcopal, South 2,534,112; Presbyterian, U. S. A., 1,828,916; Northern Baptist, 1,464,167; Disciples of Christ, 1,441,462; Protestant Episcopal, 1,164,911; Congregational, 907,583; United Lutheran, 850,440; African Methodist Episcopal, 698,029; Lutheran Synod of Missouri, 628,695; Latter-day Saints, 535,659. Eleven more denominations are listed with a membership of between 500,000 and 200,000. The Synodical Conference reports a total membership of 781,513, a gain of 5,479 communicants, 13 churches, and 111 ministers. The United Lutheran Church reports a gain of 23,929 members, 5 congregations, and 87 ministers. MUELLER.

The Mexican Constitution of 1917, by which Carranza secured recognition for his government from the United States, prohibits religious vows and monastic orders (Art. 5); provides that no religious rite shall be performed except in edifices under governmental supervision (Art. 24); that every church or other religious edifice now existing, or ever to come into existence in Mexico, is the sole property of the state; that the government shall determine which of the present edifices shall continue to be devoted to its present purpose; that episcopal residences, rectories, seminaries, orphan asylums, collegiate establishments, religious institutions, convents, or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious creeds shall be exclusively state property, to be used exclusively for the public service (Art. 27); *that only a Mexican by birth may be a minister of any religious creed in Mexico;* that the Congress shall not enact any law establishing or forbidding any religion whatsoever; *that the state legislatures have the exclusive power of determining the maximum number of ministers of religious creeds;* that priests shall have no vote, nor be eligible for office, and are legally incapable of inheriting by will from any individual to whom they are not related by blood

within the fourth degree (Art. 130). Regarding schools the constitution provides that no religious corporation or a minister of any creed shall establish or direct schools of primary instruction (Art. 3); that as soon as it is evinced that a school is conducted, aided, or merely attended or visited by ministers of any sect, it shall be closed (Art. 41); that no charitable (that is, free) institution for scientific research or the diffusion of knowledge shall be under the patronage, direction, administration, charge, or supervision of religious corporations or institutions, nor of the ministers of any religious creed, nor of their dependents, even though either the former or latter shall not be in active service (Art. 27); that no academic credits shall be accorded any studies carried on in institutions devoted to the professional training of ministers of religious creeds (Art. 130). Regarding charitable institutions the constitution contains this provision: Public and private charitable institutions for the sick and needy, . . . mutual aid societies, or organizations formed for any other lawful purpose . . . in no case shall be under the patronage, direction, administration, charge, or supervision of religious corporations or institutions, nor of ministers of any religious creed or their dependents, even though either the former or the latter shall not be in active service. (Art. 127. — Culled from *Mexico: the Law of the Land,* By Charles Phillips, in the *Commonweal,* March 10.) These enactments are plainly directed against the Roman Catholic Church, but their provisions are so sweeping that Protestant bodies, too, are affected, and their mission boards will have to take notice of the situation. DAU.

The Turkish Government intends to thwart Christian mission operations by the following ordinances: Friday must be observed as a day of rest while Sunday is to be a working-day. Prayers on Sunday may not be said in churches, but only in private houses. Everybody is obliged to fast during the month of Ramadan [the ninth lunar month of Mohammedans; within a cycle of thirty-three of our years it may be any time, as it advances eleven days each year]. Christians must wear blue garments. DAU.

Glimpses from the Observer's Window. — Speaking of the "Symbolism of Art in Death," the artist in the new *Catholic Art Review* (London) expresses his disgust with skulls and cross-bones, tear-drops, coffin-lids, etc., all of which he claims date not farther back than the late Middle Ages. "In early Christian art," he declares, "I have not been able to find one single instance of death portrayed as an entity. It was regarded simply as a state which led to eternal life. In the catacombs, those valleys of martyrs whose whole *raison d'être* is a resting-place for the dead, death is treated only as a passing state of no consequence compared to the glory of its conqueror. Death is swallowed up in victory." Yes, and the grave in those days was a *κοιμητήριον*. But it requires the mind of a Christian who can say, "I believe the forgiveness of sin," to strip the King of Terrors of his dreadfulness. To the rest of mankind death is simply something unspeakably horrible.

Mussolini's scheme of beautifying Rome threatens the removal of the "Venerabile," the English College in the Via Monserrato, from which the Counter-Reformation in England was guided.

Father Wilfrid Parsons, editor of *America*, traces American political traditions to the Roman Catholic Church. This is the genealogy: "It is from St. Thomas Aquinas and from the political theories of the Middle Ages that the American political tradition derives. The founders of the American Republic took their political thought from the English Whigs of the eighteenth century, who themselves took it directly from the writings of the Jesuit theologians Suarez and Bellarmine, who took it from St. Thomas — and the thought of St. Thomas has been sealed with the approval of the Church." If Leo XIII had known these facts, he would perhaps not have issued the encyclical *Immortale Dei* on November 1, 1885. Was his infallibility nodding?

It is claimed that also in America political leaders of the liberal school are discarding their liberalism because they have learned to distrust the common people, most of whom are being regarded as morons, not worth saving. Government by a minority or even by a minority within a minority is coming to be regarded by them as best for the *hoi polloi*. The new philosophies are taking things away from Tom, Dick, and Harry, because they are things that they are certain to abuse. "Socialism means that the ordinary man cannot be trusted with property, because he will waste it or grab too much of it. State education means that the ordinary man cannot be trusted with children, but will neglect them or teach them wrong. Most philanthropy or social reform means that he will thus misuse children or animals; most divorce, that he will thus misuse women; most science and hygiene, that he will thus misuse himself." So G. K. Chesterton, who, with the *Commonweal*, holds that the haven of refuge for the common people is the Roman Church, the last resort of all who are deprived of their rights. Beautiful mythology! And now, who is going to be the American Mussolini?

There is a big fly in the Roman Catholic claim that the "Maryland Pilgrims" under Lord Baltimore, and Lord Baltimore himself, are the true fathers of the American liberty of conscience. The Maryland officers under Lord Baltimore had to take an oath to uphold the Roman Catholic religion.

"Bezalel" is the name of the school of arts and crafts which a poor cheder boy, now Prof. Boris Shatz, founded and called after the first Hebrew artist who built the Tabernacle in the desert. There is an art exhibition at the school just now; the exhibits glorify scenes from the life of Moses.

Of the three solutions suggested for our perplexing Negro problem: deportation, colonization, and assimilation, the last-named is the one that is going to be adopted, in fact, is being adopted, spite of all the scandalized feelings on the part of the whites. "That ebony line is fading more and more each year," says Rev. J. A. Hannon, of Macon, Ga.

The same writer says in the *Methodist Quarterly Review:* "The Negro has thoroughly demonstrated his ability to achieve in science, art, literature, and all other lines of human endeavor. There is hardly a company of celebrities in which you will not find him. Among the painters you will behold the names of Bannister, Scott, and Tanner; among sculptors, the names of Edmonia Lewis, Metta Fuller, and Mary Jackson; among actors, Charles Gilpin; among singers, Roland Hayes and Harry Burleigh; among musicians, Douglas and White; among orators, Frederick Douglass and Booker T. Washington; among poets, Paul Laurence Dunbar and Joseph Cotter." This is remarkable from a Southerner.

Methodism in Brazil will celebrate its centennial this year. "There are now three annual conferences, which are officially designated as the 'Brazil,' the 'Central Brazil,' and the 'South Brazil.' The number of preaching-places has grown to be now more than two hundred. The total membership is estimated carefully at fourteen thousand. There are eleven schools and colleges and properties of all kind amounting, in the aggregate, to four million dollars," says Bishop Hoyt M. Dobbs, of Rio de Janeiro.

According to statistics gathered by Dr. W. E. Browning, there were six leading Protestant denominations operating in Brazil in 1923, having 623 organized congregations and a full-communion membership of 65,705. In association and in connection with these there were 106,000 catechumens. Church houses now total in number 528. There are 608 "national" ministers and evangelists and 190 young men standing as candidates for the ministry. There are 800 lay officers in the Church and 167 foreign missionaries. The seven theological seminaries now employ 35 professors and have on their rolls the names of 5,000 students. The Sunday-school has kept pace with all of this, there being at the present time 898 Sunday-schools with 3,111 teachers and 53,107 pupils.

Bishop Dobbs has gathered Portuguese proverbs current in Brazil, *e. g.:* "He who will travel slowly may go a long way." "He who travels much must eat little." "We should never tire our horse or our friend." "When the train goes down hill, all the saints push." "Into a closed mouth the fly does not enter." "A scalded cat is afraid of cold water." "Speak not of rope in the house of a man who has been hanged." "Leave the alligator till the lake goes dry." "He that hath not a dog must hunt with a cat." "God does not always pay on Saturday night." "Each hour God makes better." "Sorrow remarries us to God."

What modern Catholic effort throughout the world aims at is seen by the platform of the Catholic union of Belgium: 1. To realize in Belgium a Christian state, *i. e.*, officially recognizing God, His Christ, and His "Church." 2. To obtain for the parochial schools the same financial support as that given to the government schools. 3. To establish the Catholic social doctrine as against all other.

For the foregoing A. M. Serex, B. D., of Herstal, Belgium, is authority. He says: "No one can seriously study the Roman Catholic Church without feeling deeply puzzled. Endowed at times with a marvelous gift of youthfulness, the old spirit of Catholicism has remained the same throughout the ages, like a monstrous Proteus unexcelled in the art of metamorphosis, yet always fundamentally identical with itself. A French clergyman wrote recently in a very picturesque style: 'Catholicism is a chameleon. It takes all the colors of the grounds upon which you pursue it. Do you object to its exclusiveness, you will be reminded of men like Gratry, Didon, and Lacordaire. Do you condemn its lack of orthodoxy, you will be told of the Holy Inquisition.' The historian Fallot, after a deep study of Catholicism, reaches the same conclusion and utters a deep truth when he says: 'For the past two thousand years the Catholic Church has been the greatest puzzle of history.'" Two thousand years is a liberal count, but already Paul was "deeply puzzled" when he wrote about "the mystery of iniquity," which was working even then. DAU.

BOOK REVIEW.

The Building of a Great Church. A Brief History of Our Lutheran Church in America. By *W. G. Polack,* Professor of Church History, Concordia Theological Seminary. 120 pages, 4¼×6⅝. 60 cts. (Concordia Publishing House, St. Louis, Mo.)

This little book has the following table of contents: The Beginnings in the New World; Muhlenberg, the Patriarch; The First Synods; The Coming of the Saxons; Dr. C. F. W. Walther; F. C. D. Wyneken; F. A. Craemer; The Synod of Missouri, Ohio, and Other States; Branching Out; The Ev. Luth. Synodical Conference; Other Lutheran Bodies in

America; Our Synod During the Last Half Century; Our Mission-work at Home; Our Mission-work Abroad; The Educational Institutions of Synod. The articles of the book were first printed in the *Young Lutherans' Magazine*. In book-form they now can be put to permanent use in our schools and homes. Our children ought early to become acquainted with the history of their Church in this country and particularly their own synodical organization. A large number of pictures help to make the book attractive to them. The book, however, is also well adapted for study by the young people of our churches. It is written in a pleasing style.

FRITZ.

Proceedings of the Fifty-Second Convention of the Western District. 84 pages. 55 cts. (Concordia Publishing House, St. Louis, Mo.)

Two essays are printed in this synodical report: a German essay, by Prof. W. Arndt, on "Our Confessions: Their Origin and Their Importance"; an English essay, by Pastor K. Kretzschmar, on "The Mission of Lutheranism."

FRITZ.

The Young People and Their Time. The Young People and Their Home. The Young People and Their Companions. The Young People and Their Church. KFUO tracts. By *Walter A. Maier*, Professor of Old Testament Interpretation, Concordia Theological Seminary. 5 cts.; hundred, $1.25; thousand, $11.00, and postage. (Concordia Publishing House, St. Louis, Mo.)

Station KFUO, Concordia Seminary, St. Louis, devotes its Monday evening broadcasts particularly to the interests of young people. Recently Professor Maier delivered a series of addresses to them. Requests for copies of these addresses persuaded our Publishing House to get them out in printed form for general distribution. In these addresses the needs of the young people of our day are given careful attention. Professor Maier is a popular speaker and writer, and what he says is worth while. We are sure that the young people will not only gladly read these addresses, but be spiritually benefited thereby.

FRITZ.

Outlines of the Sacred History of the Old and New Testaments. Third Edition. For High Schools and Bible Classes. Compiled by *M. Luecke*, President of Concordia College, Fort Wayne, Ind. 52 and VI pages, 5×6⅞. 90 cts. Order from Concordia Publishing House, St. Louis, Mo.

The Old Testament especially is not as well known by the average Christian as it ought to be, but it contains a wealth of doctrinal and historical material and shows the wonderful and gracious ways of God with man. The use of Professor Luecke's book will promote systematic Bible-reading and a better understanding and appreciation of the Scriptures. The outlines have not been written for children, but for such as are more mature in years and understanding. For Bible classes the book furnishes material for several years. Teachers can use it for preparing their religious work for school; pastors can use it when preparing a series of sermons for Sunday evening; it will give them a wealth of systematized material. The interleaves throughout the book furnish space for additional notes.

FRITZ.

Lutheran Fundamentals. By *G. H. Gerberding, D. D., LL. D.* 321 pages. (Augustana Book Concern, Rock Island, Ill.)

To popularize Lutheran dogmatics has been the aim of the Professor of Practical Theology at Northwestern Lutheran Theological Seminary, Minneapolis. His book is instructive and edifying reading to the layman and covers every essential part of Christian doctrine. The treatise is not free from oratory, but that may prove a commendable feature considering the use for which it is intended. The author's exposition of *yom* in Genesis, chap. 1, is untenable. His presentation of conversion is an improvement on previous efforts, but there is still a vagueness left as to his meaning when he denies that man can convert himself and at the same time affirms that he can do a number of things toward his conversion. It is odd in a Lutheran treatise of this kind to find no definite statement regarding the papacy as Antichrist and to witness a suspension of judgment on the millennium. Surely, Revelation, chap. 20, cannot be ruled out of order; but is that done by a rejection of the millennium? DAU.

Scriptural Evangelism. By *Carroll J. Rockey.* 186 pages. $1.25. (United Lutheran Publication House, Philadelphia.)

A Home Enterprise. By *J. W. Horine, D. D.* 136 pages. 75 cts. (United Lutheran Publication House, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

These two books are related as regards subject-matter. The former was prepared in answer to resolutions passed by conventions of the United Lutheran Church. In an introduction Dr. Seegers explains the difference between revivalism, which is *passé*, and evangelism, which is coming to the front in all churches. It is, briefly, a collective term for every effort put forth by the members of a Christian congregation to win souls for Christ by witness-bearing outside of the Church and by bringing people under the influence of the teaching which the Church offers. The book contains much good sense and sound advice. It speaks out distinctly against the evil of emotionalism. — Dr. Horine's book is the third of the series of key-books gotten out by the United Lutheran Church. It is a manual for the study of home mission work, divided into brief chapters, with questionnaires for review and discussion. Illustrations are used in this book with telling effect. DAU.

Luther and the Reformation. Vol. I. By *James Mackinnon.* 1925. 317 pages, 8½×5½. $6.00. (Longmans, Green & Co., London.) Order from Concordia Publishing House, St. Louis, Mo.

This is the first of three volumes projected, and a most valuable work. The author is Regius Professor of Ecclesiastical History at the University of Edinburgh. His purpose is twofold. In the first place, Dr. Mackinnon endeavors to meet the anti-Lutheran propaganda of Roman Catholics by setting forth, on the basis of source study, the facts regarding the life of Luther. Grisar's tremendous work has been translated into English and broadcast through Britain and, no doubt, through America. This powerful anti-Lutheran work, being the most modern and most exhaustive Life of Luther in the English language, has become in Britain, as it were, the last word in Luther research. Mackinnon meets the misrepresentations of

Grisar as well as those of Denifle and Mozeley, and the more ancient slanders of Cochlaeus, Oldecop, and others. The statements of Luther's enemies regarding his fleshly disposition are branded as "malevolent gossip" (p. 143). The charge that ambition lay at the root of his protest is characterized as "purely gratuitous" (p. 145). Denifle "perversely opines" when he describes Luther's conviction of sin as "a confession of moral bankruptcy, an evidence of Luther's moral and spiritual collapse" (p. 167 ff.).

But aside from its polemic import, Mackinnon's work is a truly great contribution to Luther research. The author is exceedingly well read in the original works of Martin Luther, in the various "Lives," and also in the periodical literature of church history. All his statements are buttressed by quotations from the sources and from authorities. Professor Mackinnon, in this first volume, describes the early life of Luther and his religious development until 1517. In the more recently discovered lectures of Luther on Romans, delivered in 1515 and 1516, he finds the most important growth of Luther in evangelical understanding and conviction. He calls these lectures "an inestimable key to the knowledge of Luther's early development." Probably the best chapters in the book are those sections which, under the heads "Faith and the Assurance of Salvation" (p. 194 ff.) and "The Moral Regeneration of the Believer" (p. 202 ff.), describe the rise of Luther into a joyful comprehension of that which is meant by the Christian Gospel. "In rediscovering Paul, he gave to the modern Church the magnificent dynamic of the spiritual life, which consists in faith expressing itself in love, in the evangelical sense, and in the mystic indwelling of Christ in the soul" (p. 209).

It is strange that we find in a book of such splendid scholarship a statement (p. 84) that the "material" in Baptism is the water; the material is not only the element in a Sacrament, but includes the action (sprinkling, etc.). Nor should we have expected to find impanation identified with consubstantiation as is done on page 86. A few bad printer's errors have crept in: "clement" p. 47, line 1, "effects" (p. 203, line 9 from bottom), omission of "not" (p. 219, line 12 from above), and "Symonds" in the footnote on page 238. GRAEBNER.

The Progress of Old Testament Prophecy in the Light of Modern Scholarship. By *W. J. Farley, M. A., B. D.* 322 pages, 7½×5. $2.00. (Fleming H. Revell Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

In this book the author summarizes the times and messages of the prophets of the Old Testament. The progress which he finds there is the ever clearer and fuller revelation of the great truths pertaining to the promised Messiah. Sometimes that progress is overestimated by writers on prophecy. It is true, the prophecies concerning Christ were rounded out in detail as time passed by; but as a matter of fact Isaiah is richer in minute description of the Savior and His work than Malachi, and Moses saw more of the Lord than did Elijah. There is progress, it is true; but progress adjusted to the conditions under which the several prophets worked. God gave His Word as it was needed. As an introduction to the contents of the prophetical books the present volume is quite useful, being clear and orderly and not burdened with unnecessary discussions. The

author himself is a conservative, although in his book he, too, presents the views of liberal criticism. His explanatory notes are exceptionally good, and there is a vast amount of information packed into the pages of the volume. MUELLER.

Lesson Commentary for Sunday-Schools, 1926. Edited by *C. P. Wiles, D. D., William L. Hunton, D. D., D. B. Smith, D. D.* 320 pages. (United Lutheran Publication House, Philadelphia.)

This volume is a worthy sequel to its predecessors, which have been characterized in previous issues of the THEOLOGICAL MONTHLY. The Bible studies for the current year are based, for the first semester, on selections from the Gospel according to St. John; for the second, third, and fourth semester, on selections from Genesis to Judges. DAU.

Man's First Disobedience. By *Leander S. Keyser.* 84 pages. (The Macmillan Co., New York.)

This little treatise by the Professor of Systematic Theology in Hamma Divinity School is an apologetic for the Biblical account of the Fall. It surveys the several attempts that have been made to explain the Fall without recourse to Scripture and shows their futility. It is a well-written book. DAU.

Grace and Personality. By *John Oman, M. A.* 318 pages. (The Macmillan Co., New York.)

A Cambridge scholar in this book almost sounds the knell of parting Calvinism. It is a strange phenomenon to observe men like Nolan R. Best, who has written an introduction for this book, avowing that they are still Calvinists and at the same time "discarding a considerable portion of those rigidities in which Calvin framed his conception of the ways of God with men." But the joy which such an observation might bring is not unmitigated delight. There are fine passages in this book. Take, for instance, this one on page 111, where the author voices his dissatisfaction with the prevalent morality craze that is subverting the fundamentals of the Christian religion: "Only by finding ourselves in God's world as a new creation, which, for His purpose, is gracious in all its dealings with us, is a new creation in our souls a possibility. Unless we serve under a rule of goodness, we cannot be blessed; and no morality can be strong which is not blessed. But the strength of breathing our native air no morality can, from its own resources, supply; and when it makes the attempt, it only offers a reward which forces upon us a consideration of our merit which is too external to be moral and too much a cause of anxiety to be blessed." That is as exact a description of the moralist's self-delusion as can be desired. The development of genuine Christian personality can take place only in an atmosphere of divine grace, under constant guidance by the Word of free, full, and universal grace — grace alone. Nevertheless this book is frankly written in behalf of Liberalism, though of a more respectable type of Liberalism than is met with ordinarily. The revolt from the absolutism of Calvin, which furnished the impulse for Liberalism, is due to the corroding influence of the popular anticreed propaganda. Where this tendency may ultimately land its devotees is easily guessed. The theological revisions which the twentieth

century attempts are marked by much superficiality and shallowness of thinking. The solution of dogmatic difficulties which it undertakes begets new difficulties, and the result is not greater clarity, but confusion. Spite of this, however, this book of Dr. Oman deserves the study of earnest minds.

DAU.

Creative Teaching. By *J. W. Sutter, Jr.* 159 pages. (The Macmillan Co., New York.)

The idea which is carried out in this book, *viz.*, of telling untrained teachers of the Church, mostly Sunday-school teachers, in the form of letters, the principles of teaching, is a good one. So are the divisions of the subject: Your Job, Your Preparation, Your Lesson, Your Pupils, Your Class, Your School, Your Church, Your Reading, Yourself. There are many good thoughts expressed in elaborating these subheads; but the thought underlying all, that the object of Christian training must be churchliness and neighborliness, is deficient. The old method of indoctrination is declared obsolete and the psychology of pedagogy put in its place.

DAU.

The Vigil at the Cross. By *Rev. F. J. Goodwin, D. D.* 75 pages.

Two Days Before. By the *Rev. H. R. L. Sheppard.* 77 pages. (The Macmillan Co., New York.)

The *Heptalogus Christi* of older writers of Lenten meditations underlies both these helps to devotion. The former is a compilation from many sources. It offers at the end an order of worship for a three-hour service on Good Friday, which is becoming a favorite in Protestant churches. The latter offers addresses that were delivered during a voyage across the Atlantic. In the former volume there are some good Christian prayers and thoughts that voice belief in the deity and the atoning sacrifice of Christ, but they are mixed up with a good deal of unsound theology. — The latter volume does not at all touch the depths of the memorable utterances of the Redeemer upon the cross.

DAU.

God's Picked Young Men. By *Henry K. Pasma.* 96 pages. (The Bible Institute Colportage Association, 826 N. La Salle St., Chicago, Ill.)

Life in Fellowship. By *John P. Maud, D. D.* 88 pages.

Youth and the Bible. By *Muriel Anne Streibert.* 251 pages.

The Kingdom without Frontiers. By *Hugh Martin, M. A.* 96 pages.

Finding the Trail of Life. By *Rufus M. Jones.* 148 pages. (The last four publications of the Macmillan Co., New York.)

All these books are written for or by young people for the purpose of leading them into the ways of Christians. The first is the best of all. It presents sixteen finely drawn portraits of young men named in the Bible, Jesus being the last in the list, of which Abel is the first. — The second book tells what was accomplished by the Bishop of Kensington through a mission to the undergraduates at the University of Manchester, England, and systematizes the experiences then and there gathered. — The third book, by the Assistant Professor of Biblical History at Wellesley College, is modernistic, aiming to inculcate upon young people "the modern historical view of the Bible, which makes it an intelligible, useful, and readable book to them." — The fourth book was written by the Literary

Secretary of the Student Christian Movement and surveys the development of the idea of mission from the earliest times of the Old Testament to the age of the apostles. — The last book is an attempt by the Professor of Philosophy in Haverford College to tell how the spiritual life is engendered and molded, from earliest childhood till maturer years, through parental, home, and other influences. DAU.

The American Pulpit. Edited by *Ch. Cl. Morrison.* 384 pages. (The Macmillan Co., New York.)

This book is the result of the search by a ministerial vote, instituted by the editor of the *Christian Century*, for the twenty-five preachers whom their brethren regard as "the leaders of the clerical mind in American Protestantism," and in whose preaching, as the editor thinks, there is "reflected the prevailing outlook and faith of the Church." Each of the successful candidates has contributed one sermon to this collection, which the editor has prefaced by a biographical note. There is no reason to question the popularity of the type of Protestantism mirrored in this book. That being so, the dominant type of Protestantism to-day is of the moral-influence persuasion. DAU.

The History of the Christian Church, from the Earliest Times to A. D. 461. By *F. J. Foakes-Jackson.* 648 pages. $3.00, net. (The George H. Doran Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Every student of church history will find this scholarly treatise, which carries the story of the Church forward to the death of Leo the Great, a welcome help because of its lucid and logical arrangement of materials, its wealth of literary references and illuminating footnotes, its chronological tables, and its copious index. In the hands of a competent teacher, who can add his critique of the judgments expressed, the book will prove a valuable handbook. It is not surprising that this reprint was requested to meet the American demand. DAU.

Ignatius Loyola. By *H. D. Sedgwick.* 399 pages. (The Macmillan Co., New York.)

The announcement, on the title-page of this book, that we have here "an attempt at impartial biography" is qualified by the author's confession of "profound admiration for this heroic soldier of Christ." The story of the life of the leader in the Counter-Reformation is exhaustively and animatingly told. I do not know of any previous attempt superior to this one. The sources given for the book as a whole and for each chapter are all that could be desired. But no Protestant can approach the subject of the treatise except with a feeling of sadness and regret that so much ability was expended in combating so great and good a cause as the Reformation. DAU.

Stephen Gardiner and the Tudor Reaction. By *J. A. Mueller, Ph. D.* 429 pages. (The Macmillan Co., New York.)

At last we have here a fine, readable history of "wily Winchester," the prelate who did all that was in the power of a single man in high

station to stay the slipping of Roman preponderance in England during the reigns of Henry VIII and of Bloody Mary. The appendices, bibliographies, notes, and index, all at the end of the book, will delight the scholar. DAU.

The Problem of Origins. By *Leander S. Keyser.* 265 pages. (The Lutheran Literary Board, Burlington, Iowa.)

Cosmic Evolution. By *J. E. Boodin.* 484 pages.

The Case against Evolution. By *G. B. O'Toole, Ph. D., S. T. D.* 408 pages.

What and Why Is Man? By *R. L. Swain, Ph. D.* 339 pages. (The last three are publications of the Macmillan Co., New York.)

The flood of literature on the subject of evolution is not yet abating, as the above collection evidences. Dr. Keyser's book is the best for gaining a survey of the status of the controversy between evolutionists and creationists. It is written in a plain style and seeks to compel the reader to choose between creation and evolution, there being no middle ground. — Dr. O'Toole's book may be said to state the Catholic positions on the question of origins. It is a ponderous product and heavy reading because of the technical language which the author employs. — Dr. Boodin and Dr. Swain, each in his own way, are seeking a synthesis between revelation and science. The former holds that the incompatibility of scientific materialism and religious idealism can be brought about only by a new interpretation of the results of science. The latter attempts, as he acknowledges, "very human answers" to the questions regarding God, man, and the universe that perplex the modern mind. The reading of the last two books, in fact, of all these books more or less, is full of harrowing experiences to the devout believer in the Scriptures as God's revelation. They show that once the Scripture basis is abandoned, man is tossed about mercilessly by the waves of speculation. DAU.

Fundamental Ends of Life. By *Rufus M. Jones, Litt. D., LL. D.* 144 pages. (The Macmillan Co., New York.)

This book has grown out of lectures which the Professor of Philosophy delivered at Oberlin College on the Haskell Foundation and at Yale Divinity School on the Nathaniel W. Taylor Foundation. By drawing upon Plato, Christ, and Kant and digesting what they have said concerning God and experiencing God, also concerning the principal pursuits of life, the author has arrived at his conclusions as to what men ought to regard as the basic ends of their existence. DAU.

Life's Highest Loyalty. By *James M. Campbell.* 116 pages. (The Abingdon Press, New York and Cincinnati.)

In all the fervor of loyalty to Christ as Person, Leader, Teacher, Savior, Lord, and King, and to His Church and Ideals, for which this little book pleads with young people in a manner that arrests and keeps attention, one longs for the expression of a higher view of Christ than that He was "the God-inspired Man" who came in the fulness of time, and for a clearer exposition of the way in which the sacrifice of Calvary effected the redemption of mankind. DAU.

Except Ye be Born Again. By *Philip Cabot.* 214 pages. (The Macmillan Co., New York.)

Can you imagine a person tracing his conversion to Fosdick's *The Meaning of Prayer?* This book tells the story how it was done. Some of us may remember the author: he is the same person who startled the readers of the *Atlantic Monthly* with his article "The Conversion of a Sinner." He is a Harvard man, who had been successful in business for thirty years and then discovered at fifty that his whole life had been wasted. It is an instructive confession of a layman and, spite of its quaint view of prayer as a soliloquy addressed to the subconscious mind and of the process of conversion, helps one to understand much of the unrest and terrible *ennui* that fills so many otherwise good minds in our day. DAU.

Reality in Worship. By *Willard L. Sperry.* 346 pages. (The Macmillan Co., New York.)

It has been observed for some time that the aggressive science of modern psychology was invading the spiritual domain and testing the operations of the soul when under the influence of the divine Spirit, with a view of classifying its findings and framing scientific corollaries for the evaluation of spiritual phenomena. To my mind, a rather hopeless task, because it is always in danger of wanting to regulate the ways of God with the human soul. The modern tendency is away from the accepted standards of worship towards new principles that are to govern the private worship of individuals and the joint worship of groups of individuals. How an effort of this kind will work out in practise can be seen in this book. It is a very interesting book because it deals with a most interesting subject. DAU.

The Problem of Immortality. By *Radoslav A. Tsanoff, Ph. D.* 418 pages. (The Macmillan Co., New York.)

There is a nemesis at work in the intellectual world, and this scholarly investigation by the Professor of Philosophy at the Rice Institute is one evidence of it. Radical criticism of dogmatic theology on man's destiny has demolished to a large extent belief in a future personal existence of man. Likewise, the deliverances of philosophy on this subject have ceased to command respect in the schools of mechanistic metaphysics which hold the field to-day. But now a questioning has set in which probes the adequacy of this modern species of metaphysics. The value judgments of science leave the soul hungering after something that science does not supply. It is out of such a feeling that this book has grown. It is full of spirited discourse on personality and value, but it is not a treatise on the Christian doctrine of immortality: it is philosophy taking some philosophers to school. DAU.

The Gift of Tongues. By *D. A. Hayes.* 119 pages. (Jennings and Graham, Cincinnati.)

With an appreciative smile and a feeling of comradeship the reviewer greets this little study which the Professor of New Testament Interpretation in the Graduate School of Theology, Garrett Biblical Institute, has dedicated thus: "To Gentle Critics and Rabid Opponents — an Offering of

Peace." The author believes — and I join him in his belief — that not one of the dear people who are in the "Tongues Movement" will read his book. As a rule, they are fanatics, to whom neither sound exegesis nor church history can teach anything. But any one who desires quick and comprehensive information on a phenomenon of modern church life will find it here. I am not sure whether the phenomenon at Corinth has been rightly delineated, but I agree with the author's conclusion that "in the Church of to-day the gift of tongues is less a blessing to be desired than an affliction to be endured. Let it cease as soon as may be." DAU.

The Hymnal and Order of Service. Authorized by the Evangelical Lutheran Augustana Synod. 937 pages. (Augustana Book Concern, Rock Island, Ill.)

It is impossible to do justice in a necessarily brief review to a book so rich in contents and destined to wield so great an influence on church-life and Christian life in general as this new church-book of the Swedish Lutherans who have adopted English as the language of their worship. It is a publication of high merit, and I believe myself safe in asserting that it is the greatest effort of its kind so far attempted in a single volume within the American Lutheran Church. It reflects credit and honor on all who have collaborated for years to achieve this hymnological and liturgic feat. The First Part (pp. 1—557) is the hymnal proper. It contains 682 offerings for sacred song during public service. Of these, 631 are hymns arranged according to the order of the church-year, the various activities of the Church, and the exigencies of the Christian life. Besides the old standard hymns of the Lutheran Church found in all Lutheran hymn-books there are here many new offerings from the older Scandinavian hymnals and worthy productions from more recent authors. All hymns are set to music, and there are splendid chorals in this collection. Hymns 632—663 are for children. Then follow Doxologies (664—670), and Sentences and Responses (671—682). The Second Part of the Book offers a wealth of liturgic material (pp. 561—723), opening with the beautiful service of the Swedish Church, and presenting liturgies for Holy Communion with and without the full service, for matins, vespers, and such agenda as usually contain liturgic elements, etc. The Common Service is given pp. 688 ff. Then follows a Lectionary, giving an explanation of the sequences of the ecclesiastical year, the collects and three pericopal selections each for Gospel and Epistle for every Sunday and the major and minor festivals. This is followed by the Record of the Passion of Our Lord Drawn from the Four Gospels and selections from the Psalms for responsive readings. The rest of the book is a genuine poser to all who have been engaged in similar work and can appreciate the amount of judicial labor that has been spent on it: I refer to the system of indexes that has been prepared for this book. As far as I know, nothing like it has ever been attempted anywhere. If any one desires quick information about the contents and the various uses to which this book lends itself, I would advise first a half hour's browsing in the indexes. Altogether this publication is a delight to a Lutheran worshiper. DAU.

The Monuments and the Old Testament. By *Ira Maurice Price, Ph. D.* 482 pages, 7½×5. $2.50. (The Judson Press, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Price's well-known work here appears in a "new rewritten edition with maps and new illustrations." The work of Price has become so popular that it hardly requires an introduction. It is an excellent summary of the evidence which archeology has produced in support of Old Testament claims and is of such undeniable usefulness that it deserves a place on the shelves of every pastor's library. The book is lavishly illustrated and contains, in addition, thirteen helpful maps and plans of places of antiquity. Of special help are the "References for Further Reading and Study," as well as the "Table of Chronology" and the "General Index and Register." While we recommend the book, it is, however, clearly understood that the reviewer does not subscribe to every statement made by the author. MUELLER.

Der Held von Wittenberg und Worms. Von *Johannes Dose.* 386 pages. Illustrated. (Verlag von Albert Falkenroth, Bonn am Rhein.)

A layman's Life of Luther for laymen — this is what the well-known German novelist intends his book to be. As was to be expected from previous writings of his, his dissatisfaction with Luther's conduct during the Sacramentarian controversy, especially with Zwingli, shimmers through also in the present narrative, but is much toned down. The book is fascinatingly written and will rank, with Buchwald's biography, as one of the best popular lives of the Reformer. DAU.

Brief Mention.

The Publication Committee of the Oregon and Washington District of the Missouri Synod has published a good English edition of *Dr. Pieper's* important paper on Unionism: **What Does the Bible Say about Church Union?"** — The Nebraska District of the same Synod has issued an English edition of its proceedings at the District convention in 1925, with a doctrinal paper on **Christ's Attitude towards Holy Scripture.** — The Central Illinois District has issued a bilingual record of its proceedings at the convention in 1925, with a paper on **Article XIII of the Augsburg Confession.** — The report of the Synod of the *Evangelisch-Lutherische Freikirche*, etc., concerning its convention at Hamburg in 1925 contains a well-written paper by *Pastor Heinrich Stallmann*, of Berlin, on **Die Innere Mission unserer Kirche.** — *Dr. L. F. Gruber's* lectures on the Holman Foundation at the Lutheran Theological Seminary, Gettysburg, Pa., in 1922, treat Article XVIII of the Augsburg Confession, **On the Freedom of the Will.** They were first published in the *Lutheran Quarterly* during 1923 and can now be had separately as a reprint. — From the Augustana Book Concern, Rock Island, Ill., there has been sent a juvenile by *Agnes Vollmar*, **Heaven Sought and Found;** also **Livsbilder ur Augustana-Synodens Historia, Andra Delen.** By *Nils Forsander;* also **Notes on the First Epistle of Peter,** by *C. J. Soedergren.* DAU.